

NEW PUBLICATIONS.

RELIGIOUS TOLERANCE.

TOLERANCE.—Two lectures addressed to the students of the various Schools of the Protestant Episcopal Church. By PHILLIPS BROOKS, Rector of Trinity Church, Boston. \$1.00, pp. 111. E. P. Dutton & Co.

HIS STAR IN THE EAST.—A study in the Early Aryan Religion. By LEONARD PARKER, Rector of Emmanuel Church, Boston. \$1.00, pp. 292. Houghton, Mifflin & Co.

Dr. Brooks's two lectures on religious tolerance not only furnish a strong and unanswerable plea for toleration but, from a literary point of view, they form a delightful bit of artistic work. The delicate and subtle way in which he weaves together apt illustrations, clever similes, telling facts and cogent arguments so as to make of them all one complete mosaic of thought, is as strikingly displayed in these lectures as in his other published works. It is needless to say, of course, that Dr. Brooks believes thoroughly in toleration. He believes in it, he says, because truth is larger than any one man's conception of it, and because what often seem to be other men's errors are often other parts of the truth of which they have only a portion. The truly tolerant man loves truth and man equally; he who loves truth only becomes cruel, while he who loves man only becomes weak and sentimental.

"Every true churchman," says Dr. Brooks, "that is, every man who truly values his place in the Christian Church—it seems to me, must think of himself as standing in the midst of four concentric circles. What are they? Outermost of all, there is the broad circle of humanity. All men, simply as men, are something to this man. It is the consciousness, 'Homo Sum,' the consciousness which the Latin poet crowded into his immortal line which fills this circle with vitality. Next within this lies the circle of religion—smaller than the other because all men are not religious—but large enough to include all those of every name, of every creed, who count their life the subject and care of a Divine life, which is their King. Next within this lies the circle of Christianity, including all those who, under any conception of Him, honestly own for their master Jesus Christ, and then innermost of all there is the circle of the man's own peculiar church, the group of those whose thought and worship is in general identical with his own, who stands in the centre, and feels all these four circles surrounding him."

And so the tolerant mind looks forward with eager longing to the time when all special churches shall lose themselves in a universal religion professed and followed by all mankind. How fortunate it would be if all theological students would heed those golden words of Dr. Brooks, with which he closes his lectures: "Be not afraid of the littleness of the largeness of life. Seek with study and with prayer for the most clear and confident convictions, and when you have won them hold them so largely and vitally that they shall be to you not the walls which separate you from your brethren who have other convictions than yours, but the medium through which you enter into understanding of and sympathy with them—as the ocean, which once was the barrier between the nations, is now the highway for their never-resting ships, and makes the whole world one."

Mr. Parks strikes the same note of toleration in his book, "The Star in the East." He aims to show that there is some element of truth in all religions, and that, in a certain sense, all religions have in them a divine element. Mr. Parks modestly disclaims any scholarship in his treatment of this great subject, and simply confines himself to giving in a popular and readable form some of the latest conclusions in the new science of comparative religion. Perhaps the following extract from the preface to the book will give the best idea of the point of view from which the author regards some of the great religions of the world: "The questions considered here have a direct bearing on the problem missions to the heathen—questions which are coming to the front with startling rapidity. . . . All went well as long as the moral sense of mankind did not revolt from the dogma that every soul that had not heard the gospel should be damned. But no man can be found who believes that to-day. By what rule then shall they be judged? . . . We must begin with the faith that He is the Father; has been speaking to His children all along, and that their sin, like ours, consists in not obeying that gracious voice. Call it the natural reason, if you will, but do not say that it differs in kind from revelation, or you will have asserted that of the Father, which will be the strongest proof that He is no Father: for a Father wants the salvation of every child, and must be giving all the time to each child all the knowledge and all the grace that the child is capable of receiving." After reading this, it is not surprising to find that Mr. Parks dwells chiefly on what he considers the Divine element in the Aryan religions and in this way links them with Christianity. Whether such teachings will "cut the nerve of missions" or not is for the theologians to say, but they certainly explain many facts for which no other adequate explanation can be given.

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PROPOSALS FOR SEWER BONDS.

Proposals will be received by the Sewer Commissioners of the City of Amsterdam, N. Y., until May 23, 1887, at 3 p.m. for the purchase of \$100,000 Bonds of said city. These Bonds are issued for the construction of a sewer in the City of Amsterdam, N.Y., the amount of which is limited to five per cent of the assessed valuation of said city.

In denominations of \$500 each and bear interest at the rate of three per cent per annum payable semi-annually on the first day of January and the first day of July, for ten years after issue, and are payable at the rate of \$2,000 yearly after ten years.

Proposals for purchase of these bonds should be tendered to the Sewer Commissioners of the City of Amsterdam, N.Y., and directed to the undersigned.

Proposals will be opened and awards made May 23, 1887, at 3 p.m. Five per cent of the amount of bonds awarded payable annually on the first day of January and the first day of July, for ten years after issue, and are payable at the rate of \$2,000 yearly after ten years.

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